הבל הבלים

OR,

PERSECUTION

FOR

CONSCIENCE SAKE,

Most vain, cruel, and destructive to the Promoters and Abettors of it; demonstrated in a Discourse from *Matth.* 2. 16, 17, 18. and humbly presented to the Consideration of all, but especially to the *DIIS TERRENIS*, or the Magistrates; from Gods Word, for their Information; beseeching them to permit *Jesus Christ* the Sovereign Rule o'er the Kingdoms of the Conscience, while he permits them to rule the Bodily State.

Θεοῦ γὰρ διάκονος ἐστί σοι εἰς τὸ ἀγαθόν, ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ, οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονος ἐστὶ, ἔνδικος εἰς ὀργὴν τῷ κακὸν πράσσοντι.

Novit Deus vulnerare ad amorem, Sanctus in ira Dei, multò minùs hominis, emendari non vult, erudiri non vult. Aug.

By John Humphreys.

LONDON, Printed for the Author, 1682.

158 (38*)

To the Humbled Reader.

THough thou by nature sinful art,
If thou thy self forsake,
Christ never will from thee depart,
But thee from wo will take:

For he from sin hath made thee clear,
Shedding his Bloud for thee,
And in Gods sight hath made thee dear,
Keeping the Law for thee.

Wilt thou be thankful, then believe
That Christ did all for thee;
Wilt thou be thankful, then believe
That Christ gave thanks for thee.

On Angels wings thou shalt be brought
To enjoy the Heavenly Crown,
Deserv'd, preserv'd, by Christ for thee
In glory and renown.

Let not that Sin committed be,
Of which thou hast repented,
He which God hath remitted thee,
But let it be prevented.

For Fame breeds not Security
In sin to wallow still;
But worketh true Syncerity
In Heart, in Mind, and Will.

BODLEIANA

Perſecution for Conſcience ſake, &c.

Matth. 2. 16, 17, 18.

16. *Then Herod ſeeing that he was mocked of the wiſe men was exceeding wroth, and ſent forth and ſlew all the male children that were in Bethlehem, and in all the coſts thereof, from two years old and under, according to the time which he had diligently ſearched out of the wiſe men.*

17. *Then was that fulfilled which was ſpoken by the prophet Jeremiah, ſaying,*

18. *In Rama was a voice heard, mourning and weeping, and great howling; Rachel weeping for her children, and would not be comforted, becauſe they were not.*

THis is the firſt Perſecution of Innocent Bloud, committed upon Infants, in the Infancy of our Lords Incarnation, and in the Infancy of the Fourth or *Roman* Monarchy, in oppoſition to the Kingdom and Reign of Jeſus Chriſt, whoſe Right it is, *Ezek.* 21. 27. מי עליך הורגנו כל היום *We are killed for thy ſake*; (or as the *Hebrew*, Upon thee, *Super te*;) all the day long, from the very morning, yea before the dawning of the day, of Antichriſt; and yet *Bleſſed be the rock of our foundation*, 2 *Tim.* 2. 19. *Rom.* 8. 38, 39. becauſe we are ſlain upon him as our Root, and upon his Death which is our Life; nothing can ſeparate us from his eternall love. In the 19th. Verſe we have the perſuaſion of the Angel to *Joſeph*, to remove the young Child into *Egypt*, as a flaſh of Lightning before the clap of Thunder; Gods Thunders are ſtill attended with his Lightnings to give warning, but the Devils are in the dark, that

Pſal. 44. 22. Super te, *that is, Chriſt is our Rock and Foundation, for and upon whom the Members are ſlain.*

he may ensnare us, *Rev.* 8.5. & 10.3,4. For certainly *John* had been ensnared with a mock Revelation of the Dragon from the airy Regions, his Prison at present, had not the Lord Jesus cautioned him, (ver. 11.) to seal his Thunders, and not to write them.

Three Points are obvious in our Text; 1. By what occasion *Herod* was so set on fire, as to murder the Innocent, namely, because he thought himself abused, though it was but his Jealousie.

2. The Execution of this Massacre with the circumstances; 1. Of the place, it was in *Bethlehem*, by Interpretation *The house of bread*, where our Lord was born; 2. Of the persons, Children of two years old and under.

3. The Evangelist noteth the fulfilling of a Prophecy anciently foretold by *Jeremiah*, that they might know it was no accidental thing, and that Christ and his must be from their birth persecuted unto Bloud, before they should reign in the Kingdom.

First, *Herod* thought himself mocked, not that he was so, but that he deemed himself so. And hence we learn, That Princes think themselves abused, and that disparagement is done to the State Royal, if men will not execute their bloudy Designs, and wrong their own Souls. *Herod* is mocked, because the wise men will not relate the certainty of Christs Birth, that he may murder him. And King *Saul* thinks himself contemned, 1 *Sam.* 22. 7. because his Footmen would not slay the Priests of the Lord that had their hand with *David*.

Secondly, in that he termeth it Mockery. Note, that the wicked can father that upon others, whereof themselves are most guilty. For the wise men, they meant simply, but that they were interdicted of God to return to the Court; but *Herod* he mocked with the Lord, for though he knew that this new-born King was to be set up, and that he must reign; yet in despight of God he thought either by policy to circumvent it, or by power to withstand the Ordinance of the Lord, scorning at the Oracles of the Prophets, and complaining of Cozenage, when himself would

have cozened the Almighty. Like *Phimbria* of *Rome*, who having dangerouſly wounded one, the next day entered an Action againſt the party grieved, becauſe he had received but part of his Blade into his body, and not all. And is it not ſtrange, when *Pharaoh* ſhall call *Moſes* hard hearted, when the Wolf ſhall accuſe the Lamb, and the Serpent ſay the Dove is too ſubtil, and *Herod* exclaim upon the wiſe men for Mockery, when himſelf nouriſhed ſo foul a vice againſt the higheſt? He was wroth, but not ſimply becauſe the wiſe men returned not, but for his own ſottiſhneſs, that he had not ſent ſome man with them, to have ſeen what was become of the Babe. But thus when Princes make League, and band themſelves againſt the Lord, and contribute towards the afflictions of his Saints, he enſnareth them in their own intentions, and infatuateth their devices, and deſtroyeth the counſel of *Achitophel*, 2 *Sam.*17.14. *Pſal.*11.26. With the froward the Lord will deal frowardly: to inſinuate that on others they hate, of which themſelves are guilty, hath and will be the Draggons Logick, till Chriſt hath chained him up.

The ſecond point is the Execution of this Butchery; his end was, that if poſſible he might have the bloud of the Babe among the multitude, he ſpares none; and ſtories report, that in this Maſſacre was ſlain his own Son, whereupon *Auguſtus* the Emperour ſaid in deteſtation of his cruelty, That he had rather be *Herods* Hog than his Heir.

*Doct.*1. By which we learn, that the Devil poſſeſſing the heart of a Tyrant or wicked one, makes him execute any thing tending to the maintainance of his State; though the nature of man abhor effuſion of bloud, or to be checked by their own hearts; for *Herod* knew if Chriſt were born he muſt reign, yet againſt his conſcience he endeavours by deceit or cruelty to ſupplant the decrees of God. Thus (*Exod.*8.4.) *Pharaoh* did ſeek to croſs the command and purpoſe of the Lord, in the delivery of his Servants, though by many immediate proofs and wonders from Heaven, he ſaw it written as it were on the walls, that the *Iſraelites* muſt depart; and thus *Saul* ſought the Life of *David*, though he

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was told by *Samuel*, 1 *Sam.*15.28. that the ſtrength of *Iſrael*, that could not lie, had rent the Kingdom from him, and given it to his Neighbour.

*Doct.*2. Secondly, obſerve hence, that when one way ſucceedeth not to theſe Atheiſts, then they ſtrait attempt another. *Pharaoh* at the firſt does but exact more labour of the *Iſraelites*, but after he deals with the Midwives, *Exod.*1.15. to kill them that ſhould be born; and after his malice breaketh out more fiercely into a Proclamation, ver.22. that the Male born ſhould be caſt into the River. So *Saul* confeſſing, that he knew God would eſtabliſh the Kingdom on *David*, 1 *Sam.*18.17. firſt he thought to enſnare him by his Daughter, Fight thou the Battels of the Lord, and thou ſhalt have my Daughter; but after his Hypocriſie is diſcovered, chap.19.2. making ſolemn Proclamation, Who have I among all my Souldiers, that will do ſo much for me as to kill *David?* So that he that could ſpare *Agag* whom he ſhould have killed, would pierce *David* whom he ſhould not kill. So *Herod*, when he ſaw he was prevented of his firſt purpoſe, he ſtill travelleth with the ſame miſchief, till he had doubled his cruelty. Such a Fire is Sin to double and increaſe the heat by burning. And the deferring their accurſed Attempts, which ſhould be as Water to quench them, is as Oyl to inflame them; eſpecially where the Conſtitution is malicious, and being wrought by the Devils malice, who caſts in freſh poiſon into our hearts, that if we be prevented of one Attempt, we may more violently ſet upon another, *Rev.*12.12. yea whole Flouds.

*Doct.*3. Thirdly, obſerve that there is no Edict or Command ſo cruel or execrable againſt Gods Saints, which ſome wicked men will not execute at their Princes Commandment. If *Jeſabel* would have *Naboths* Vineyard, and cannot obtain it without his Life, 1 *Kings* 21.11. ſhe ſhall have Governours to ſerve her turn, that will ſo follow her curſed counſel. When no man will fall upon the Prieſts at the command of *Saul*, 1 *Sam.*22.17. then will *Doeg* take the Sword and do it, who was an *Edomite*, a perfect Hater of the Seed of *Jacob*, *Rom.*9. and may have his Name from

from דוג and דאג, *a Fisher*; who with their poisoned Baits angle for the Lives of poor Innocents, in whom the image and nature of the Lamb dwells. *Herod* can here no sooner mention a Murder, but his Servants will do it; and if he'll be prepared for the Commander, its also for the Executioner. Though his act be warranted by Authority, is it in the power of the Prince to bring in a Religion against God? Or may they do what they will? God forbid: such an absolute power may be when the Whore is burnt, *Rev.*17. by the divided Kingdoms of the *Roman* Empire; and may arise out of the bottomless pit, *Rev.*11.7. and slay Gods Witnesses—— But let them remember, that when the Witnesses rise, and Christ their Deliverer comes, and pours out his fifth, sixth, and seventh Vials, that Beast and false Prophet shall be cast alive into the Lake; *Rev.*19.20,21. and their *Generalissimo* the Dragon chained up in the bottomless pit, *Rev.* 20.3,4,5. till Christ hath with his new *Jerusalem* reigned over the Kingdoms of the world, *Dan.*7.27. If the Prince should command me to burn the Bible, I ought not to do it; for a thing is not of God because the Prince commands it, but because it is of God, therefore ought he to command it. *Cambyses* King of *Persia*, inflamed with Incest, consulted with his wise men whether he may lawfully marry his Sister? They answer, they find no such Law to warrant it; but they find another Law, that the King of *Persia* is without all Law, absolute in his own will, as were the *Arabians*, and that Beast that is said to arise (*Rev.*9.) out of the bottomless pit. For as all Lawful Power is Gods Image, and comes from God; so all Absolute Arbitrary Power, (that is only essentially in God) presumed by Man, is from the Dragon, and not from God, who will not give away his own Prerogative and Glory to any Creature. And thus do Princes Counsellors feed them in their humours, nodding at whatsoever *Augustus* will have done. And even so miserable are the times, that men do wait at their Princes mouths, and perform their Decrees, not scanning whether they be grounded upon the Law of

*1 Cor.*11.7. *Rom.*13.1. *Isa.*42.8. 79.

God,

God, which ought to be the Rule whereat Princes ſhould level their Commandments, and by which Subjects ſhould ſquare their Obedience. For it is not enough to ſlay *Amon*, 2 *Sam.*13.29. at *Abſaloms* command; neither *Rabſhake* excuſe himſelf, *Iſa.* 36.16. for railing on the living God, though he had the Warrant of the King of *Aſſur* to do it; but in theſe and ſuch like ſins they hazard their own Souls. Wherefore let us keep to the ground that *Balaam* at firſt ſtood on, *Num.*24.13. *Not for a houſe full of Gold to paſs the commandment of the Lord.* I do not ſay rebell, but obey not againſt the Lords command. Let *Saul* himſelf fall upon the Prieſts, if he will have them ſlain, and let us not aſſiſt him. Let *Jezabel* herſelf ſit in Judgment upon *Naboth*, but let not us condemn him. We are bound to do good to the Saints of God, much leſs to perſecute them; and 'tis ſaid in the Goſpel, *Matth.*24. 35,36. he that clothes a poor Priſoner, clothes the Lord Jeſus. Now what ſhall we ſay then of him that ſtands up like *Tertullus* (*Acts* 24.5.) againſt *Paul*, to plead againſt him, and to reproach him with the name of a peſtilent ſeditious Fellow? For if they ſhall be condemned that have not miniſtred to the needs of the Saints, but have been aſhamed of their bands, *Luke* 16.25. If *Dives* ſhall hang in Hell for not refreſhing *Lazarus* at his Gate, what ſhall become of them that take the bread from *Lazarus*, and put *Paul* into priſon, or elſe enforce Crimes againſt him to retain him in bands? *Judges* 5.23. *Curſed be Meroz, becauſe they helped not the Lord*, nor ſtood in defence of his Truth. *Obadiah* againſt the expreſs command of *Jezabel* (1 *Kings* 18.4.) hideth the Prophets; and *Rahab* (*Joſhua* 2.3.) ventures her life to preſerve the Spies; and what better Spies can there be than Preachers, that ſtand in the gap between God and us, as did *Moſes*; which watch o'er the Souls of the people, (if they will be obedient to them, as Gods eſpecial command is, 1 *Pet.*5.5. 1 *Tim.*5. 1,2,17,18.) and ſhew them their way to Heaven, *Exod.*17.12. *Pſal.*106.23. *Jonathan* being often incited by his Father to kill *David*, 1 *Sam.*20.2. proteſts *Davids* innocency; though *Saul* perſuaded him, that *Davids* Glory could not be without *Jona-*

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thou's ruine, and would not be drawn to do it. And if he would not compass such a mischief at the Edict of *Saul*, which had a threefold force in it, First, as proceeding from his Father; Secondly, from his Sovereign; Thirdly, being joyned with the temptation of a Kingdom: much less are we to gratifie the State with the affliction of Gods Saints; for we must *rather* (*Acts* 4.19.) *obey God than Man*: Yet disobey not the Prince, for his Commandment stands on these two feet, either to do the thing, or sustain the punishment for not doing it.

*Doct.*4. Fourthly, observe that as soon as Christ is born, there is trouble and commotion, civil and forein wars; yet is not Christ the cause of it, but the wickedness and perverseness of *Herods* heart: For righteousness must not yield to iniquity, and Christ must be born, and being born must reign. If he be born in thee, and thy *Herods* cursed, subtil, beastly, whorish Heart; and fleshly Interest, Profit and Pleasure, gilt o'er with a formal whorish profession, be ready by subtilty or force to murder the Babe and Royal Seed, as certainly thou dost mystically as well as *Herod* outwardly; why yet he will escape into * *Egypt*, and stay there till *Herod* be dead; and he will and must reign at last o'er all that is in thee; or else he is never born in thee. And though the Devil rage, and the World swell; certain it is there is no such peace as this of Christs reigning in thy Soul. It teaches peace between God and Man, between Man and Man, between Man and his inward Soul, and makes the Wolves to become Lambs, and thy Wolfish nature to turn to that of the Lambs;

* *Into* Egypt, *that is, mystically into dark appearances and wilderness condition,* Hos. 2. 14. *and and there when he hath slain thy* Herod, *thy dearest lusts and fleshly subtil wisdom, then will he speak comfortably to thee; that is,* לבה לכה *to or in thy Heart, and Soul, to thy everlasting peace and satisfaction for ever.*

and causes the Lion to lodge with the Lamb. But *Herod* would have the Gospel abolished, and Christ murdered, which cannot be. Shall *Dagon* yield to the Ark, or the Ark to *Dagon*? 1 *Sam.*5.3. Shall the 10 Tribes go to *Juda*, or *Juda* to them? *Herod* loves not Christ, therefore he murders the Children. If *Herods* Crown cannot stand with the Government of Christ, well may he harbour Murder in his thoughts against him; but it shall fall on his own head. For God will watch over his own Son, and fight for his own truth, and preserve as the Apple of his own eye his elect and truly redemed, who shall have Christs Image in them, and the Devils defaced. So as where the true Protestant Scriptural Religion, and Justification by Christs imputed righteousness alone, received by Faith, and declared by good works to men through the Spirit; and where this hath been granted by Parliament, and suppressed by private commandment, there may the Subjects stand on the part defensive, to ward the blow being smitten. But if it hath not been established by publick Authority, then may they not take Arms to set it up, though Gods real Truth and Gospel; but suffer for it.

Doctrine of Free Justification in King Edward *and Queen* Elizabeths *days, established by Act of Parliament, without works, but by Christs righteousness imputed and received by faith.*

Out of the Murder it self we gather, that though many be slain, yet Christ escapeth. And that in the greatest persecution, yet Christs Religion shall never be abolished, because Christ liveth: Christ lives, and I live; yet not I, but Christ in me, *Gal.*2. When *Jezabel* thought she had had her hands full of Bloud, and had rooted out all the Lords Prophets, and visibly scarce a Face to be seen, so as *Elijah* thought himself to be left alone, 1 *Kings* 19.18. yet says God, I have reserved 7000 that have not bowed a Knee to *Baal*. And when by scattering the Sheep, and smiting the Shepherd, *Zach.*13.7. the Devil thought himself flush; and

and that by Chriſts Sleep in the earth he had utterly ſtung him to deſtruction; then was his Reſurrection moſt glorious, and then did the Churches of Chriſt increaſe daily. For ſuch is the nature of the Goſpel, that the more it is trodden down, the higher it riſeth; and all the Powers of Earth or Hell, that ever ſtood againſt it, have in all Ages, and ever ſhall, be either won by it, or ruined by it. For the more it is maligned, the broader it ſpreadeth; and when it ſeemeth to be dead, then is there moſt life in it.

Sanguine fundata, & Eccleſia ſanguine crevit;
Sanguine tam illa vicit, ſanguine finis erit.

The third point, which is the Prophecy (*Jer.*31.15.) is to declare the greatneſs of Gods mercy in the delivery of the *Jews*, and ſheweth them that they were like to the *Benjamites* or *Iſraelites*, that is, utterly deſtroyed and carried away; inſomuch that if *Rachel*, the Mother of *Benjamin*, could have riſen again to ſeek for her Children, ſhe might have wept for want of them, but ſhe ſhould have found none remaining. This does the Spirit bring in here, as a Butchery foretold, to the end that none might wonder or be offended at it. Though the Saviour of the World ſhould come with Bloud, and cauſe the loſs of a multitude of Children, and himſelf preſerved; to ſhew that Chriſt and his Goſpel is attended with great croſſes and loſſes, yea the deareſt; and yet they that will not leave all for him, are not worthy of him, *Matth.* 10.37. *Luke* 14.28,29, 30. *Phil.*3.8,9. The ſevereſt croſſes, and the loſſes of the profitableſt, and ſweeteſt, and pleaſanteſt things attend Chriſt. If thou wilt have Chriſt for thy Saviour, for thy Lord, for thy King, for thy Husband, for thy all; thou muſt have him alone, he will not admit of any Corrivals at all, he muſt be ſole in thee and over thee; or elſe thy Idol, for thy Idol and he will never brook together, he will ſlay all thy Idols, whether Children, Luſts, Gold, Honour,

Pleasure, Profit, or whatsoever; and thou must lose all, *Luke* 14.28,29,30,31, &c. *Matth.* 10. yea Life must not be before him. Or else like to the *Gadarens*, if thou valuest thy Swine before him, thy Swine shall save thee in the day of the Lord, if they can.

Lastly, though *Rachel* lost her Children, yet she did not lose her Saviour: Though some here will rather lose Christ than their cursed Children, and the Brats of their own bearing and fleshly fruits; such self-lovers are men, that profess Christ and hold a shadow. But you that willingly lose for Christ, to honour and save his Truth, as *Rachel* did her Children, shall at last have double as Christ promised, *Mark* 10.29,30. and mark that word *Jer.* 31.17. where in the capital comfort lies, יש־תקוה לאחריתך * *In tuo novissimo spes est*, There is hope in thy end; that is, in the Resurrection and Kingdom of Christ she shall see them that are Gods Elect, and had the Holy Ghost, not capable of dying or being slain any more, but in full perfection and incorruption, 1 *Cor.* 15. This being believed, it palliates and contemns Death, rather than maketh afraid of Death.

* אחריתך *Signifies, At the end of the World, in the last times of it; that is, in this new state, in Christs Kingdom, thou shalt see them again.*

FINIS.

משפטך למלך ומלכות ומלכה:

לאהים משפטיך למלך וצדקתך לבן מלך:

עשהו לדון עמך בצדק ועניך במשפט:

בימיו עשה את צדיק לפרה ורב שלום לכם

עד־בלי ורח ומשלו היה מים עד־ים

ומנהר עד־אפסי ארץ: והוה עשה לישח לו

כל מלכים ואחשדרפנים וכל גוים

לעבדהו: אלהים יחננו ומלכות ויברכנו

ומלכה ורדים למושיח ותאר פניך אתנו

סלה:

Pro Rege & Regno Preces.

O Deus, judicia tua Regi da, & justitiam tuam filio Regis. Fac eum populum tuum adjudicandum justè, & pauperes tuos jure. Fac tu justum temporibus ejus ad florendum, pacis etiam amplitudo donec non sit Luna. Et dominabitur à mari uno ad alterum, & à flumine quoquo ad fines terræ, fac Jehova. Ad incurvandum ei omnes Reges & Potestates, ac omnes gentes servient ei. Deus gratiam faciat nobis, & benedicat nobis & regno, & Sponsæ Christi; illustres faciem tuam erga nos maximè.

A Prayer for the King and Kingdom.

O God, give thy Judgments to the King, and thy righteousness to the Kings Son. Cause him to judge thy people justly, and thy poor righteously. Let righteousness flourish in his days, and abundance of peace, while the Church

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endures upon earth. Let him rule from Sea to Sea, and from the Rivers unto the ends of the Earth. Let all Kings and Princes bow before him, and all Nations ſerve him. O God, let thy favour be ſhewn to us; bleſs us and the Kingdom, with the Church of Chriſt, and make thy face to ſhine upon us for ever. *Amen.*

Poſtſcript.

TO all Chriſtian Magiſtrates and Miniſters, the Author of this Book moſt humbly addreſſes himſelf; who acknowledges that he is Miſiorum poſtremus, *the leaſt of the leaſt. What was ſaid of the King of* Cappadocia *in* Horace, *may be ſaid of* Jeſus *the King of the poor ſuffering Saints,* Mancipiis locuples egit æris Cappadocum Rex, *He hath many poor ſuffering Servants, but little Money. Firſt, I humbly crave your pardons for any thing that may ſeem in me preſumptuous, or wherein I have miſſed the truth. Alſo I do proteſt for my ſelf, and I humbly conceive I may for many thouſands more, that it is not in any contempt of the Kings Laws and Authority, that we worſhip God without the Forms and Modes by men impoſed; but truly for conſcience ſake, as fearing the great God, who is ſtill* maxima poteſtas, *the higheſt power. And for my ſelf, ſince the Year* 1664 *I might have had many Preferments in the Church, as* 100 l. per ann. *if I would have conformed, and have underwent many trying Diſpenſations, both from falſe Friends, falſe Brethren, and private and publick Enemies; which might have provoked me to accept of Honour and Preferment, had not the Word of the Lord and a tender Conſcience ſtood in my way, for which I bleſs the Lord. I acknowledge Chriſts merits and righteouſneſs imputed to us, of mere mercy and divine love, and received by the faith of the operation of God, for my Juſtification and*

and Life; the Holy Spirit within, and the Word without, for the rule of my Life and inherent Sanctification. I acknowledge a Holy Catholick Church, dispersed militantly through the whole world, which shall be gathered together into one, at the second coming of Christ. I approve, teach, and practise, all conscientious obedience, to Kings and all Magistrates, till Christs second coming, before whom the Kings shall vail their Crowns. I approve of a regular and Gospel Ministry in the Church, (being my self ordained by Imposition of Hands in the Church of England) *having the spirit of grace, and ordinary acquired gifts, and the Authority of the Spirit by Imposition of Hands by the Presbytery,* 1 Tim. 4. 14. *I am not against Superintendents, and such Prelacy as* Timothy *and* Titus *had in the Church of Christ. I am for Peace, for Liberty of Conscience according to the Word, for Truth, and His Majesty's long life and felicity.*

Amen.

FINIS.